

# Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. XXII.]

HARTFORD, FRIDAY MORNING, NOVEMBER 3, 1843.

[NEW SERIES.—VOL. VI. NO. 34.]

## The Christian Secretary

IS PUBLISHED EVERY FRIDAY MORNING,  
AT THE OFFICE, CORNER MAIN AND  
ASYLUM STREETS, 3D STORY.

### TERMS.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.  
Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half per cent, to Agents becoming responsible for six or more subscribers.  
Advertisements will be inserted on the usual terms of advertising in this city.  
All communications on subjects connected with the paper, should be addressed to BURR & SMITH, post paid.

REMITTANCES BY MAIL.—A Postmaster may enclose the money in a letter to the publisher of a newspaper to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person the Postmaster cannot frank it.—Postmaster General.

The following is an extract from a communication published in the Cross and Journal, from the pen of one whose name is familiar to the readers of the Secretary. It is in reply to some remarks on Acts 19: 1-7, which had previously appeared in the same paper. The writer, after noticing some points of minor consequence in the communication referred to, and expressing his conviction that the twelve Ephesian disciples had been previously baptized in connexion with the preaching of Apollos, and were re-baptized at the direction of Paul,—thus proceeds:

### John's Baptism.—Remarks on Acts 19: 1-7.

\* But more especially,—I see no necessity for concluding that the baptism of John was not administered in the name of the Trinity—much less that this was the "only," or the "most essential" point in which it differed from the baptism of the Apostles. It is certain that John baptized with the baptism of repentance towards God the FATHER. It is equally clear that he baptized in the faith of him who had been revealed by the prophets as the Son of God, and who was commonly designated by this appellation among the Jews, Ps. 2: 7, 12; John 1: 49, 34. To him as being about to appear, he continually directed the minds of those whom he baptized. Him he presented as the object of their faith, and the source of all spiritual blessings. For the express purpose of making him "manifest to Israel," he came, as he declares, baptizing with water. (See Acts 19: 4; Mat. 3: 11, 12; John 1: 26, 27, 30, 31.) And it is no less evident that he baptized with direct reference to the office-work of the HOLY SPIRIT. In baptizing the people with water he constantly taught them that there was connected with the gospel dispensation as one of its special privileges, a higher baptism—that of the Holy Ghost. He assured them that the Messiah would appear for the express purpose of conferring this gift on his disciples. And, indeed, it cannot be denied that the Holy Spirit, as an object of confidence, is presented in the inspired records in connexion with the baptism of John with quite as much prominence and particularity, to say the least, as in connexion with the baptism of the apostles.

John's baptism, therefore, we must conclude, was actually baptism in the name of the FATHER, the SON, and the HOLY SPIRIT. Whether John always made use of the same invariable formula in baptizing, may be doubtful; nor can it be thought that this was necessary, inasmuch as his baptism as such was never to be copied by his disciples. But whatever might have been the form of words which he at any time employed, it is probable, in view of the considerations already presented, that it included the names of the several persons in the Trinity. At any rate, his baptism was to all intents and purposes, baptism in the name of the FATHER, SON, and HOLY SPIRIT. And in this respect certainly, and of course in every thing pertaining to the nature and design of the ordinance,—it did not differ essentially from the baptism of the apostles; and hence, we must conclude, was valid christian baptism.

But how, perhaps it may be asked, shall we account for the fact that the twelve disciples mentioned in Acts 19: 1-7, had not heard of the Holy Ghost? A sufficient answer to this query, may, I think, be found in what has frequently been regarded as the reason for their re-baptism. It is supposed that their former baptism administered professedly in imitation of John, was nevertheless defective. Nor is it at all surprising that Apollos, or any other one, while endeavoring without divine authority to perpetuate John's baptism some twenty years after his death, should fail in some important respects of copying his example. Indeed, it could hardly have been otherwise from the very nature of the case. John baptized the people in the faith of one who was just about to appear, or who, in one sense, was already "among them," but whom they yet knew not. John 1: 26. But to be baptized in such a faith many years after the appointed time had passed by, was scarcely possible. And, indeed, it seems to be distinctly intimated in what Paul says in verse 4, that this had not been the case with respect to these twelve disciples. Now as they had not been baptized in the faith of that Messiah whom John preached, it is not surprising that they had not heard of that Holy Ghost whom it was to be the special work of the Messiah to impart. The fact, then, that they had not been baptized in the name of the Holy Spirit, is sufficiently accounted for, without supposing that baptism as administered by John differed in this respect from the baptism of the apostles.

The specific reason for their re-baptism, however, is, I imagine, to be found in the fact that the baptism of John, like his preaching and the faith which he required, was necessarily prospective in its character, and consequently it could not, in the very nature of the case, have been valid after the Messiah had by his works become fully manifested. (See Mat. 4: 12-25.) His preaching as it pointed to the Son of God, the Saviour of sinners, was as truly evangelical as

that of the apostles. The faith which he demanded was in its object, its nature, and its influence, essentially the same as that which was subsequently required. Had he, however, continued to direct the minds of the people to a coming Messiah after the true Messiah had fully revealed himself to the world, the case would have been very different. Just so, with regard to his baptism—as it was the means of professing faith in the Son of God, it did not differ in its nature and design from that which was subsequently practised. And hence the same reason which required that at another time it should not possess that characteristic. It was proper, therefore, that the twelve disciples at Ephesus—as they had, long after the true Messiah had appeared, received a baptism which in its very nature had respect to a Messiah yet to come,—should be re-baptized, and thus profess faith in Him whom John preached, and who, long since, had fulfilled his ministry and ascended to heaven. E. T. Granville, (Ohio) Sept. 1843.

From the Christian Reflector.

[For the following facts with reference to the Baptists in Hamburg, we are indebted to the Rev. R. H. Neale. They were obtained by him in connection with other facts relative to other churches, which we shall publish hereafter, while on his recent visit to that city.]

The present number of members belonging to the Baptist church in Hamburg is one hundred and eighty. While I was there they held a meeting for the first time in their new place of worship. This new chapel is capable of accommodating about three hundred persons. It is a part of a building which they have leased of H. Engell, a Jew, for 700 marks per annum. Providence seems specially to have favored their holding meetings in this building. It was hired about two years ago, for the purpose of holding religious meetings. Had the church taken possession of it when first hired, they have every reason to suppose that they would have been molested by the people in the immediate neighborhood. They were for a while deterred from holding meetings in it in consequence of anticipated opposition. But during the fire, which occurred a year ago last spring, and which consumed the buildings in the immediate neighborhood, this was spared, and our brethren were thus favored with an opportunity, which they eagerly and cheerfully improved, of offering it as a refuge and depository for those who had suffered from the fire. This circumstance propitiated the favor of their fellow-citizens, and they were thus enabled to enter the building, finish a new chapel for public worship, and hold meetings without molestation or trouble.

But one of our brethren suffered from the fire, though many of them lived in that part of the city over which its ravages spread. This church now enjoys comparative quiet. They have met with no special interruptions from the interference of the government, with the exception of the five days' imprisonment which Br. Oncken suffered last spring. Two individuals, members of this church, wished to be married, and Br. Oncken, by advice of his church, gave what was required by the Lutheran clergyman, a certificate of their baptism. In this, of course, he stated that they had been baptized by himself, according to the Baptist form. This was contrary to law, and gave great offence. The clergyman refused to perform the ceremony of marriage, and Br. Oncken was accordingly remanded to his old cell.

The government evidently felt ashamed of their own proceedings, and at the expiration of five days he was liberated. The circumstances attending his liberation were as follows. Mr. Oncken was then, as now, in a very debilitated state of health, and his physician, whom he met on his way to jail, represented to the chief magistrate that his being confined in the prison, which is in a low marshy, and most unhealthy part of the city, would prove exceedingly detrimental, if not fatal to him. The magistrate was affected by this statement, and though unsolicited, presented the case to the assembled senate. They promptly, and without requiring, as in former cases, any conditions, ordered his discharge. As soon as the order for his release was obtained, Binder, the chief magistrate, who had previously appeared most opposed to Mr. O. and his mission, sent a coach to the jail, and had Br. Oncken brought, not to the police office, but to his own (Binder's) private house. When the carriage arrived with the prisoner, Binder was at dinner, but he left the table and came, chewing and wiping his mouth, to the front door, eager to welcome him. "Sir," said he to Mr. Oncken, "I am glad to see you, and glad to see you free."—Surely there is a God that judgeth in the earth, and who, having the hearts of the children of men in his own hands, turneth them about like the rivers of water, whithersoever he will.

The members of this church are all active in propagating their religious sentiments, and in endeavors to win others to the faith of Christ. Every alternate Sabbath, thirty go out two and two, for the circulation of tracts. Previous to going out they meet together, and spend from one to two hours in prayer. Various circumstances, in the providence of God, combine to give prosperity to this mission. It is a custom in Germany for young men, after finishing their apprenticeship, to spend two or three years in travelling over the country, the object of which is to become still more skilled in their profession. Each one is furnished with a book certifying his profession and place of residence, where he worked last general character, &c. This book is to the young man the same as a passport. With it he can go to any part of the country, mingle freely with the people, and of course, converse on any subject he pleases without any suspicions being excited against him. There are a number of these young men converted, and connected with the Baptist churches. To go out as missionaries would not

be allowed, but to go out according to the custom of the country, as tailors, shoemakers, book-binders, &c., is perfectly admissible, and of course excites no suspicion or surprise. Thus a number of our young brethren are, in the name of journey-men mechanics, acting as efficient missionaries of the cross all over the country.

The brethren of the different churches are occasionally banished from their own town or city for the term of one year, for the crime of circulating tracts, or administering the ordinances of religion. This term of their banishment is seized by them as it was by the primitive disciples, as an occasion of carrying the gospel to other places in the regions beyond them. Thus the wrath of man is made to subserve the advancement of the cause of Christ.

From the Christian Reflector.

### The Religious Newspaper.

We do not unduly exalt our office, when we declare the religious newspaper to be one of the mightiest agencies employed by the church to enlighten and bless the world. Its influence cannot be measured, for its operation is silent and unseen. No eye follows it, as it flies abroad, multiplied into thousands—enters the domestic circle, to be read by the father, the mother, the daughter, the son, and to leave on all their minds impressions as lasting as life. How frequently does the devoted minister, when more calls press upon him than he can possibly meet, sigh out the vain wish that he could "multiply himself"—labor in different spheres at the same moment. What he would fain do, the religious newspaper is actually and literally constituted to accomplish. Simultaneously it speaks to fifty families, perhaps, in the same parish, and to many hundred parishes at once. Assemble its readers together, and what a mass-meeting would it be! Who would deem it an object to address such a vast gathering of immortal beings, on subjects of infinite importance to them and to the whole world? The most important truths and duties of Christ's religion are expounded and urged by the good religious newspaper. The most interesting and valuable intelligence with reference to the condition of the heathen—the progress of missions—the triumphs of redeeming grace at home and abroad—the prevailing sins, and the influences operating and capable of being brought to operate against these sins,—is furnished by the religious paper. 'It defends the truth, and the friends of truth, against those who misrepresent them.' Every week it informs, arouses, and directs. Every week it exerts its moulding, purifying, elevating influence on thousands of minds, which will themselves be mediums of extending and increasing it on the minds of others. And yet its operation is as silent as that of the fixed laws of nature. It is in thousands of places at once, doing its work—producing its mighty and lasting effects:—still it makes no noise, is attended with no trumpet blast, no vocal acclamations.

We suppose it to be on this account that its importance is not more generally appreciated. Will our readers think of this influence? We appeal to the pastor. Are your people deficient in scriptural knowledge—in just and enlarged views of Christian duty—in attention to your ministry—in sympathy for the oppressed and for the perishing heathen? Persuade them to take a religious paper. See that it is read in every family of your parish. Refer your people frequently to interesting articles in its columns. Regard it as your friend and ally,—for such it is, and with your assistance, such it will continue to be. We believe that in this day of novelties and impostures, of strange innovations and "damnable heresies," the permanency and prosperity of no church can be preserved without the aid of a well conducted religious newspaper. The people need this silent simultaneous operation of religious influence; the pastor needs it; the cause of Christ needs it; the interests of humanity need it. In saying these things we are not pleading in our own behalf, more than in behalf of those we address. A religious paper like our own, although we have the responsibility of its care and character, is not altogether ours. It belongs to the denomination—the Christian community—the brotherhood of pastors. It is in this medium of communication with each other and to the churches at large. It is their engine of usefulness. We hope they will not be indifferent to it—to either its character or its circulation. We ask them to assist us in giving it interest, and especially in giving it access to the minds of the hundreds over whom they are appointed to watch.

For the Christian Secretary.

### The Expensiveness of War Methods.

SOME ILLUSTRATIONS OF DR. FRANKLIN'S VIEWS.  
The views of Franklin on this point I quoted last week; and I will now subjoin some recent illustrations from our own history.

Our last war cost us nearly \$150,000,000, and if we reckon all the injury it did to the business and property of the nation, the sum total could not be much, if at all, less than \$500,000,000!—And what did we gain by all this? Not so much as we might have secured by spending a single million in pacific measures for the redress of our wrongs, and the vindication of our rights.

Look at the question about our North-Eastern boundary. Maine, in a fever of excitement, raised the war-cry, rallied her own forces upon the disputed territory, and summoned the whole nation to the contest. The nation came not, and her own war-phrency soon died away—but that brief and feeble movement cost us alone between one and two millions; twice as much as the whole territory in dispute is worth, and a hundred times as much as it would have required, in the way of negotiation or reference, to gain all that we ever could gain in any way. It would puzzle any man to tell what good that movement did; but its evils, pecuniary, political and moral, are obvious enough.

Glance at the war in Florida. We wished the Seminoles to remove; they refused or hesitated; and instead of persuading them to the measure

by kind treatment, and offers of satisfactory remuneration, we went to fighting them. And what was the result? Why, besides the everlasting disgrace with which we covered ourselves by our efforts to hunt down and butcher a few hundred peaceable Indians, we spent in the contest some \$50,000,000; fifty or a hundred times as much as it would probably have cost to buy out the whole tribe! And this is the economy of war, the wisdom of war-making statesmen, the patriotism of demagogues!

Who gets the money wasted in war? When Maine was mustering her forces for the border conflict, she sent a man to Boston for the purchase of provisions, which he bought, as a premium on his vanity in vaunting himself as the agent of a State on the eve of war, at a large advance on the market price, and then charged nearly \$700 for services which occupied about one week!

But the Florida war caps the climax. The late William Ladd, when on a tour to Washington, learned from some of his fellow travellers, just returned from Florida, that the corn dealt out there to the horses in the service of the United States, cost an average of one cent a kernel!—Another gentleman, himself the gainer, told him, that an old schooner, which cost him only \$1400, was chartered to carry provisions from Charleston to Florida, for the army; but not being immediately wanted, the vessel remained at anchor with the allowance of \$50 a day. After it had continued there at this rate for two or three months, long enough to pay for the vessel itself several times over, he purchased another to employ in the same service, and was, at the time of the interview reaping the profits of such enormous charges. In another case, the owner of an old steamboat, wanted for some special service, offered to sell her for \$11,000, but the agents of the government declined the offer, and employed the vessel till they had paid for her use nearly \$200,000! Mr. Ladd, on visiting Washington, mentioned to one of the Auditors, some facts of this sort, as illustrations of what the war in Florida was costing; but the Auditor shook his head significantly, and said, "You have not got at the whole truth, by any means. I understand it, for the money all goes through my department, and the country would be astounded at the waste of money in that war."

In fact, the war in Florida was continued for the special benefit of those who were making money out of it. Every body in the vicinity knows this, and it was asserted, even in administration papers of the day, that men, thus interested in the continuance of that war, actually furnished the Indians with arms and ammunition to carry it on!

### The Widow.

It was a cold and bleak evening in a most severe winter. The snow was driven by the furious north wind. Few dared or were willing to venture abroad. It was a night which the poor will not soon forget.

In a most miserable and shattered tenement, somewhat remote from any other habitation, there then resided an aged widow, alone, and yet not alone.

During the weary day, in her excessive weakness, she had been unable to step beyond the door stone, or to communicate her wants to any friend. Her last morsel of bread had been long since consumed, and none heeded her destitution. She sat at evening by her small fire, half famished with hunger, and from exhaustion unable to sleep. She prayed that morning, "Give me this day my daily bread," but the shadows of evening had descended upon her, and her prayer had not been answered.

While such thoughts were passing through her weary mind, she heard the door suddenly open and shut again, and upon going to the entry, found deposited by an unknown hand, a basket crowded with all those articles of comfortable food which she needed, and which had the sweetness of manna to her.

What were her feelings on that night, God only knows; but they were such as rise up to Him, the Great Deliverer and Provider, from ten thousand hearts every day.

Many days elapsed before the widow learnt through what agent God had sent her that timely aid. It was the impulse of a little child, who, on that dismal night, seated at the cheerful fireside of her home, was prompted to express the generous wish, that the poor widow, whom she had sometimes visited, could share some of her numerous comforts and cheer. Her parents followed out the benevolent suggestion, and a servant was soon despatched to her miserable abode with a plentiful supply.

What a beautiful glimpse of the chain of causes, all fastened at the throne of God. An angel, with noiseless wing, came down, stirred the peaceful breast of a child, and with no pomp or circumstance of the outward miracle, the widow's prayer was answered.—Portland Tribune.

### "Thou knowest not which shall prosper."

How little do God's servants know respecting the amount of their usefulness. How much good have the faithful done by the blessing of God, of which they will be entirely uninformed and unconscious, until all hidden things are made manifest, and eternity discloses the full history of every human being. And doubtless, many a glorified mind will be affected with grateful surprise at some of these developments. This thought is suggested to us by the following incident.

A note came into the hands of a pastor in this city, during the last week, communicating to him a fact, of which he had never before received the slightest intimation. "Some thirteen or fourteen years since," says the writer, "at or about the time you were settled at —, you were called to preach in the town of —. The text you selected was the following: 'I shall be satisfied when I awake in thy likeness.' A young lady, attracted to hear you from the fact of your being a stranger, was, in the good Providence of God, from

hearing that discourse, led to think upon her ways; and ultimately to give her heart to the Saviour. She is now an esteemed and highly valued member of the — Church in this city." The writer adds, "I am happy to give you this fact, not that I suppose you are a stranger to such evidences of God's blessing on your ministry, but that it may lead you to reflect in how many instances God may have accomplished his own will, by the word you have spoken, although you may never be conscious of it, until you shall be apprised of the fact in heaven. May you, my dear sir, be strong in the Lord, and in the power of His might!"

The same encouragement is held out to every true and faithful minister of Christ. No one should measure the amount of his usefulness by the immediate and apparent results. No pastor who is diligent and earnest in the duties of his calling, will have occasion to say, when the harvest is past, and the sheaves are all gathered, "I have labored in vain."

The precious grain can never be lost,  
For grace insures the crop.

[Baptist Record.]

### The Rumseller's Deathbed.

When I entered the room, the doctor sat by the patient's side, while he appeared insensible. His face was turned towards the wall, and his eyes were fixed. At length he started and then said,

"Do you think I am in danger, doctor?"  
The physician was loath to say so, as physicians usually are, and evaded the question. But Death's tide was at its full, and the sick man grew worse, rapidly.

"Oh! doctor, doctor," said he, "there is something that preys on my mind—something more terrible even than this fatal disorder."

The patient tossed and tumbled about, his eyes rolled and flashed, his brow was knit, and a mental hurricane swept over him. His wife attempted to soothe him, talked of heaven and mercy, but in vain. I told him of the dying love of Christ, and the thief on the cross, but all would not do. The physician was equally unsuccessful in all his endeavors to calm the troubled mind of the dying man.

"Take away your physic, doctor! it is useless; it cannot cure a mind diseased!"

Again penitence and pardon were spoken of, and the physician and the sick man's family endeavored to pour oil upon the troubled waters. But they cast up mire and dirt.

"Can you tell me what it is that troubles your mind so deeply?"

"Oh! doctor! doctor, do not speak of it! I knew it was wrong! I have sent their souls to hell! I made them drunkards!"

"The doctor answered, 'You have done no more than others; they would have sold if you had not.'"

"Don't tell me that! Their blood is on my skirts—tear it out! Look! I see their faces, and their fiery eyes glaring upon me!—horror! horror! horror!"

The physician soothed him as he would have soothed a child. "It will relieve your mind," said he to the sick man.

"Oh! God! I wish I could get relief! see! doctor,—see them all point their skinny fingers at me!—Kill me! kill me! There's Mrs. Briggs, to whom I sold rum the night her children starved. She asks for money to buy them bread—here she stands!—my God! my God!—I have not got the money—go to her—quick—quick—Oh!—horror! horror! horror!"

"Heavens! doctor do you call those shadows!—Keep them out!—There they come into the room!—shut the window and bar the shutters!—I see old Griffin who froze to death, he's trying to come in. There's his winding sheet! Oh, don't, don't, don't burn me!"

The physician then rose, to humor his miserable patient, went to the window and closed the shutter.

"Look there, doctor! there's a young woman whose husband I got drunk, and he murdered her! I took her coffin to pay his grog-bill! She cries out against me—she shrieks and tears her hair—oh! oh! oh!"

All efforts were found to be fruitless; nothing could succeed in quieting the tumult in his guilty soul. As a last resource, a clergyman was mentioned to him, and with the fury of a demon he shouted—

"Don't talk to me of a clergyman! My soul is lost! lost! lost! The spirits of all the damned whom I have made drunk, are let loose upon me! They pinch!—they burn!—they tear me—woe! woe! woe!"

And his burning eye became fixed in its socket, the death-rattle came in his throat, he clapsed his hand convulsively together, and died; and amidst the howling of that fearful storm was heard the wails and agonizing cries of the heart-broken wife and the terror-stricken children of THE RUM-SELLER.—True Wesleyan.

A HAPPY OLD FARMER.—Said a venerable farmer eighty years of age, to a relative who lately visited him; 'I have lived on this farm more than half a century. I have no desire to change my residence as long as I live on earth. I have no wish to be any richer than I now am. I have worshipped the God of my fathers with the same people for more than forty years. During that period, I have scarcely ever been absent from the sanctuary on the Sabbath, and never have lost more than one communion season. I have never been confined to my bed of sickness for a single day. The blessings of God have been richly spread around me, and I have made up my mind long ago, that if I wished to be any happier, I must have more religion.'

The growth of grace is like the polishing of metals. There is first an opaque surface; by and by you see a spark darting out; then a strong light; till at length it sends back a perfect image of the sun that shines upon it.



## REVIVALS.

From the Bap. Record.

**VIRGINIA.**—Br. Wm. H. Maddox has baptized about sixty persons in the congregation to which he ministers, (we believe in Mecklenburg county) within a few months. A precious work of grace has been enjoyed in Danville. One hundred and seven professed conversion, and 91—71 whites and 20 blacks—were added to the church by baptism, within eight days. One hundred and thirty were added to the church during the year.

**TENNESSEE.**—Rev. H. K. Taliaferro, in a letter published in the Banner and Pioneer, states that since March last, there have been baptized in a Factory district in McMinn county, 27; Chattanooga, 2; in Washington co., 35; Madisonville, 60; Prospect, 15; Concord, 30; McCrary's Creek, 17; in Wilson's co., 19. The wages he received per day for his last year's work, was 15 cents. His last year's travel was about 3000 miles, baptized 175 persons, and he received \$33 15 for his labors.

**GEORGIA.**—The Chr. Index furnishes interesting notices of revivals in Georgia. 29 converts were baptized at Richland, 14 at Pumpkin Creek, where a new church was organized; 19 at Palmyra, 70 at Brush Creek, and 15 at Hopeful.

**N. CAROLINA.**—Rev. G. M. Thompson, of Murfreesboro', in the Biblical Recorder of the 16th ult., reports 10 baptized at Bear Swamp, Halifax co., 7 at the Meherrin church, and 22 at Pottecasti.

**MARION, N. Y.**—104 converts were added by baptism to the Marion church, during a recent meeting of four weeks continuance.

**HOOSICK, N. Y.**—60 have been added to the Baptist church here by baptism, and a number by letter and experience.

**WEST UNION, S. C.**—Rev. Joseph Grisham writes to us that their new house of worship in West Union, was dedicated to the worship of Almighty God, by solemn and appropriate services on the 29th of September. Interesting meetings were held for three days, and three were baptized. Many more were deeply impressed with the importance of an immediate attention to their eternal interests, and anticipations of much future good, as the result of these services, are indulged.

**CARROLL COUNTY, S. C.**—35 were baptized in the month of September last, at one place in this county.

**COX'S CREEK, KY.**—Twenty-three were baptized in the month of September last, by the Rev. S. Thomas.

Br. Polhill closes a letter dated Oct. 2d, with the following intelligence:

I baptized 12 at Providence, (Ga.) since I wrote you, and yesterday 17 at Rocky Creek;—and such a work as is now going on I have never seen.

Yours in haste,  
JOS. POLHILL.

At Sussex, Va., many within the last two months have professed to have obtained hope through the blood of the atonement, the forgiveness of their sins. Twenty-two have been baptized into the likeness of Christ's death and added to the church. Our whole number is about 535; nearly half are colored. We had an addition last year of 53, all of whom remain until this time, and our church is in good order and full fellowship.—*Rel. Herald.*

**INCREASE TO THE CHURCHES.**—A larger number of additions have been this year reported by the churches to the Philadelphia Association than ever before. Eighteen hundred and thirteen converts, within its bounds have been added to the churches by baptism. We have also heard that to the Bridgewater Association, there have been two hundred additions; to the Northumberland, four hundred; to the Centre, four hundred, and to the Monongahela, six hundred. Thus the aggregate of baptisms in five out of the seventeen Associations in the State is over thirty-four hundred. God forbid that a defective instruction of these converts should constrain us to lament in the language of Isaiah—"Thou hast multiplied the nation and not increased the joy."—*Baptist Record.*

**MISSIONS IN THE SOUTH SEA ISLANDS.**—The Rev. Wm. Heath, a missionary to the South Sea Islands, under the direction of the London Missionary Society, is now on a visit to England. He brought home with him two natives of the Samoan or Navigator's Islands, one a converted Tutulian chief, and the other a Christian teacher. The name of the chief is *Leola*, and he is one of the oligarchy of seven, who govern the island of Tutulia. The name of the teacher is *Aperama*, which is Abraham Samoanized. He is one of the first seven individuals among whom the remarkable moral and spiritual movement commenced in Tutulia.—*Chr. Obs.*

**MISSION TO MESOPOTAMIA.**—Various individuals in South Carolina have contributed 1000 dollars towards the salary of Rev. J. W. Niles, as a missionary to the Syrian church of Mesopotamia.

The Rev. Mr. Finney is expected soon in Boston, to occupy for some time the pulpit of Marlboro' Chapel.

**FINANCIAL STATISTICS OF THE CHURCH OF ROME.**—An English paper calculates that the Romish clergy in Ireland receive upwards of 7,000,000 of dollars per annum; say, 1,500,000 for confessions, 150,000 for christenings, 300,000 for marriages and burials, 1,800,000 for marriages, 500,000 for purgatory prayers, 2,500,000 for collections at chapels, &c. Out of such taxes the clergy are paid, churches repaired, and all provisions made for public religious service.—*Boston Recorder.*

Rev. Spencer H. Cone, in a late letter to Dr. Brownlee, originating in a discussion relating to Dr. B.'s Pedobaptist writings, utters these sentiments: "I must record my firm belief, not only that infant baptism is utterly destitute of scriptural authority, but that it is one of the mightiest existing stumbling blocks in the way of Christian union and missionary enterprise."

## Christian Secretary.

HARTFORD, NOVEMBER 3, 1843.

## Missionaries to China.

The Rev. J. Lewis Shuck, missionary at Hong Kong, has addressed a letter to the Baptist churches in Philadelphia, on the importance of sending missionaries to China. "God, in his Providence," says Mr. Shuck, "has effected mighty changes in this hitherto sealed country, and our eyes now behold six different positions thrown open, where millions of this people are at all times accessible to the heralds of salvation. These positions are the great cities of Canton, in the province of Kwangtung; Amoy and Foo-chow-foo, in the province of Fukeen; Shunghee, in Keangsoo province; Ningpo, in the province of Chikeang, and the city and island of Hong Kong, as British territory, in the embouchure of the Canton river."

These places are all great commercial marts, and are visited by immense multitudes from all parts of the Empire, who on their return home may take back with them their Bibles and Tracts, and such knowledge as they may have personally gained from the missionary, and thus actually be the means of disseminating some knowledge of the gospel in almost every region in these widely extended, and idolatrous dominions. Believing these openings for the preaching of the gospel, and all kinds of missionary work, to be the special ordering of the infinitely wise Jehovah, Mr. Shuck, together with the Rev. Messrs. Dean, Roberts and McGowan, have come to the conclusion, after much prayer and deliberation, to lay the matter solemnly and specially before the Baptist churches in the six cities of Boston, Providence, New York, Philadelphia, Richmond and Cincinnati. To the brethren in these six cities, they appeal in the name of the ascended Son of God, whose last command remains yet unfulfilled, to make an immediate and extra effort to send one missionary family to each of the above named six cities in China. It is proposed, that as soon as any of the cities abovenamed shall have raised the means, and selected their missionary, that they forthwith furnish the necessaries for an outfit, and to place one thousand dollars at the disposal of the Baptist Board to be employed solely in the support of the said family. The London Missionary Society are making extra efforts to send twelve missionary families to China forthwith, for each of which they will require two thousand three hundred dollars to begin with, while the Baptist missionaries ask but six families, and one thousand dollars for each.

These missionary fields are, perhaps, the most important ones that present themselves to the attention of the Christian public at the present day, and if half the interest was felt which the importance of the subject demands, the Macedonian cry which has just reached us, would be readily responded to, and that too, without impairing any other branch of the great missionary enterprise.

## Religious Toleration in Copenhagen.

The Rev. Dr. Hoby, of Birmingham, (Eng.) who visited the United States a few years since, as a delegate from the English Baptist Union, has lately made a visit to Copenhagen for the purpose of having an interview with the Baptists there. He was accompanied from Hamburg by the Rev. Mr. Oncken, who was to act as interpreter for him. On their arrival at Copenhagen they took lodgings at a hotel, from whence their names were sent to the Police office. This was in accordance with the usual custom; but the treatment which followed, was unusual, for a Christian country at least. They were soon summoned to appear at the Police office to undergo a sort of Lutheran inquisitorial process, solely on account of their being "baptists." Mr. Oncken's fate was soon decided, the Police having at once ordered him to be placed in close confinement till the return of the steamboat by which he came, and in which he was ordered to leave the city. What a terror these harmless Baptists carry to the hearts of the opposers of evangelical piety. After Mr. Oncken was safely disposed of, Dr. Hoby was next interrogated as to his intentions in visiting Copenhagen, his religious faith, &c. In a letter to the British Consul at Hamburg, Dr. H. gives the following account of his examination before the Police:

"It was inquired whether I was a Baptist? By this, no doubt, a Baptist was meant; and it being my happiness and honor to belong to that section of the catholic church called Baptists, I did not hesitate about the avowal of it. I was then informed that the sect was prohibited, and the practice forbidden in Denmark, except under very singular regulations; and, further, I was required to promise, 'that I would neither directly or indirectly say or do anything to proselyte, or spread my religious opinions.'"

"In reply to this requisition, I stated, that, in my opinion, no Christian ought to make such a promise; and that no consistent and conscientious man could make it. I assured the authorities, that I had not visited Copenhagen either to preach or baptize; but that on the broad and general ground of christian duty towards God and the Gospel, and not on any peculiar or sectarian views, I must therefore respectfully decline making the required promise."

This refusal of Dr. Hoby called down the wrath of the Police, and they accordingly inflicted all the punishment they could, by ordering him to return to Hamburg the same evening. Before the boat left, a Police escort conducted him and Mr. Oncken on board, and thus in the course of the same day of their arrival they were expelled from a country professing Christianity, for having presumed to enter it for the express purpose of promoting the cause of Christ.

This expulsion of Dr. Hoby may be the means, under God, of opening the way for a more liber-

al state of things in Denmark. Dr. H. visited Copenhagen with a regular passport from the British Consul General at Hamburg, and consequently was entitled to the same courtesy as any other British subject. His treatment, of course, can be regarded in no other light than an insult to the British nation, as well as a violation of the comity existing between it and Denmark. Dr. Hoby addressed a Protest to the Chief of the Police, and letters to the British Minister, the Secretary of Legation, and the Consul General, before leaving Copenhagen. These documents soon found their way into the London papers, and will undoubtedly have a tendency to direct the attention of the proper authorities to the correction of this intolerance. The London Patriot in noticing the affair, says: "We are informed that Dr. Hoby intends to bring the matter under the immediate notice of the Secretary of State for Foreign Affairs; and that the committee of the Baptist Union, having fraternal relations with the Baptists in Denmark, intend to take measures for ascertaining from the Earl of Aberdeen, whether they may not rely upon her Majesty's Government for making such representations through our Ambassador to the Danish Government, as will be most likely to secure for British subjects the same freedom of access to the Danish territory as the subjects of the King of Denmark enjoy in this country."

It will be recollected, by the letter which we published last week, that the Rev. Mr. Neale was about to visit Copenhagen. He arrived there shortly after Messrs. Hoby and Oncken were expelled. In a letter to Dr. Patterson, published in the Macedonian, he thus describes his examination before the Police:

"It now came my turn to appear before the Police. I met with scarcely less favor. The police detained me till nine o'clock Saturday night, questioning me about my faith, and the design of my present visit. I told them that I was a Baptist minister from Boston, in the United States of America. 'Well, my good sir,' said the head man of the police, 'what has brought you to Copenhagen?' 'Why, sir,' I replied, 'I have come to comfort my brethren in Israel. No harm in that, I hope.' He shrugged his shoulders, and said, 'you can't stay, sir, unless you will promise neither to preach nor administer the ordinance of baptism. I told him I had no special objection to this condition, provided I might be permitted to talk with my brethren on the subject of religion. 'O well,' said he, 'you may talk as much as you choose. We in Denmark are a people that don't make a fuss about little things.' After the authorities had been called together, and my case gravely deliberated upon, which detained me in the police office four or five hours, I was told that I had permission to remain with my brethren in Copenhagen over the Sabbath. I thanked the police for their kind attentions, and took the liberty of talking to the people as much as I chose. I have attended meeting with the Baptist church here all day, and it has been the most delightful Sabbath I have passed since I left America."

## The Profit of Infant Sprinkling.

We notice in some of our Pedobaptist papers an article credited to the Congregational Journal, entitled, "Baptism and Circumcision," the main design of which is to argue and enjoin the duty of infant sprinkling. Among other antiquated notions of which the article is made up, the writer undertakes to show the benefit of this rite. As the apostle in answering the question, "What profit is there of circumcision?" replies, "Much every way," &c., so, says this writer, "may we say of the profit of infant baptism, it is much every way, chiefly because that the Spirit of God usually accompanies this ordinance in a remarkable manner." This is certainly a remarkable statement; but it is added, "In the revivals of the past 30 or 40 years, about two-thirds of the converts are found among those who were consecrated to God in their infancy by the ordinance of baptism."

Now we, too, feel inclined to make a statement. *Ecce!* In the revivals of the past eighteen hundred years, in Baptist churches and congregations, comparatively very few of the converts had been consecrated in their infancy by sprinkling!—Hence, *nota bene*, the disadvantages of infant sprinkling. Commend us to good logic, brethren, for surely, that is a good rule that works both ways. But seriously, when our Pedobaptist friends attempt such an argument as that above quoted, they set up an image that will not stand. It never has been and never can be proved, that the proportion of conversions in congregations made up of persons sprinkled in infancy, is greater than that in evangelical congregations where no such rite is practised; and therefore all such reasoning as we have here noticed, amounts to just nothing at all. In order to make his argument good, the writer must show, either that Pedobaptist evangelical churches increase and multiply in a greater ratio than Baptist churches, or that quite a proportion of the additions to Baptist churches come from Pedobaptist families—the first of which positions he cannot maintain, and the last, we suppose, he will not claim. He is therefore mistaken in affirming that the profit of infant baptism (or at least the spiritual profit) is "much every way." It is not much any way.

## New York Baptist Convention.

The Twenty-third Anniversary of this body, as we learn from the Baptist Register, was held at Syracuse on Wednesday and Thursday, Oct. 18 and 19. Although the weather was unfavorable, the attendance was larger than usual. A sermon was preached on the opening of the services by the Rev. Mr. Kincaid, from the passage in Genesis. "In thy seed shall all the families of the earth, be blessed;" in which he showed that the promise referred to all nations, and that all were to be blessed with the joyful sound of the gospel. The Annual Report was read by the Secretary, Rev. J. Smitzer, from which it appears that the actual amount of local and itinerating mis-

sionary labor during the year, was equal to the labor of one man for sixty years. Ninety-three churches have been aided by being supplied with pastoral labor the whole or a part of the time. Eighty-four of these churches are located in thirty-six different counties in the State of New York; three in the State of New Jersey, and six in the border towns of Northern Pennsylvania. Eleven other missionaries, including those at Tonawanda, have been sustained, who report seven years labor.

In the performance of these labors more than eleven thousand sermons have been preached; at least sixteen thousand families have been religiously visited; more than two thousand six hundred and fifty youth and children have enjoyed the advantages of Sabbath school and Bible class instruction. The number of baptisms is 1,560 by missionaries, besides about 250 others where missionaries have labored, making a total of 1,810 baptisms during the year. Five new churches have been constituted, and seven chapels built.

Domestic missionary labor has been instrumental in producing these results; a fact which we wish to have the Baptists of Connecticut bear in mind. Our Domestic Missions have been too much neglected, as the amount paid for this branch of Christian effort will show by a single glance at the Treasurer's Report. There are quite a number of places in the State where missionaries could be employed with very decided advantage to the cause of truth and righteousness, provided they were permanently settled. The policy hitherto pursued by our Convention has, probably been the best that could be devised under the existing circumstances. But we think a better one can be put into operation. A very small sum, comparatively, has been raised for our Domestic Missions, and this, the Convention has used its most skilful endeavors to appropriate to the best advantage. But we question whether it is good policy to grant the comparatively trifling sum of twenty-five or thirty dollars to a feeble church for the purpose of sustaining preaching from three to six months in the year, and then suffer the field to remain unoccupied the rest of the time.

In Connecticut, where every town is supplied with stated preaching by some denomination, a church cannot be expected to prosper by being supplied with a pastor a few months only in each year. It strikes us that a more desirable plan for the Convention to pursue would be (provided sufficient funds can be raised) to see that such feeble churches as are able partially to support a pastor, have a sufficient sum appropriated to secure his services permanently. This is the only sure method of placing such churches in a condition to ensure their prosperity, as those instances where this policy has been pursued, most clearly show. We know we may be met here with the objection that a sum sufficient to accomplish the object, cannot be raised. Then let those churches that are assisted by our Domestic Missionary Society, be sustained until they are strong enough to get along without assistance, when the appropriations can be directed in another quarter.

At the last session of the Convention, the necessity of having more done in behalf of Domestic Missions, was most sensibly felt. We hope the churches throughout the State will consider this branch of benevolent enterprise as one claiming their special attention, and that the next meeting of the Convention will show that the urgent demands of the Domestic Missionary Society has been fully appreciated by the churches.

**REVIVAL IN NORTH EAST, (SPENCER'S CORNER), N. Y.**—We have been permitted to peruse a letter from Mr. W. Winchell, clerk of the Baptist church in North East, to the Rev. A. M. Smith, the former pastor of the church, giving an account of a powerful revival that had just commenced in that church. The letter is dated Oct. 17th, and says that a protracted meeting was commenced by the church a week previous, assisted by the labors of the Rev. Mr. Crandall. On the Saturday evening after the commencement of the meeting, five persons asked for the prayers of the church; on Monday evening eighteen, on Tuesday evening upwards of forty, and on Wednesday evening, (the night previous to the date of the letter,) sixty came forward and presented themselves for prayer. A number of conversions had occurred, and among them some of the most influential and respectable inhabitants of the place. Meetings were held every afternoon and evening.

**A FAIR ARGUMENT.**—A correspondent of the Christian Index says: "There has not been the first member excluded from our church yet, that is a subscriber to the Index, and in fact, so far as my knowledge extends, not one tenth of the excommunicated Baptists in Georgia have ever taken the Index."

We presume the same remark will hold good in other places; it is true, at least so far as our knowledge extends. We have been familiar with several revivals of religion, and have noticed that those converts who became subscribers to a religious paper, have almost invariably pursued a consistent Christian walk. Indeed, we do not recollect of an instance where the contrary has been the result; while with many of those who never read such a paper, the church have been under the necessity of dealing with, for their neglect of Christian duty. This fact alone, is a sufficient argument why pastors should make all reasonable efforts for extending the circulation of a religious paper in their respective churches.

**FOREIGN MISSIONARY MEETING.**—A Mass Missionary meeting is to be held with the Fifth Baptist church in Philadelphia, to commence on Friday, Nov. 11th, and continue several days. The meeting will be composed, principally, of friends to the cause in Pennsylvania and New Jersey. The invitation is general, however, and visitors are assured of a cordial reception.

**NEW ORLEANS.**—The recent statements of the religious destitution of the city of New Orleans, which have appeared under the Home Mission Department, have awakened an interest on the part of several pastors in different sections of the country in behalf of that corrupt city. The Rev. Dr. Lynd of Cincinnati, R. B. C. Howell of Nashville, J. Hinton of St. Louis, and Richard Fuller of South Carolina, have agreed to meet simultaneously the coming winter, and spend a month in religious effort, at New Orleans. That this effort may prove successful in establishing a permanent Baptist interest there, let the churches pray.

**LICENTIOUS AND INFIDEL BOOKS.**—A correspondent, who signs himself "One who knows," has sent us a communication in reply to the paragraph in last week's paper, headed "A Caution to Parents." The author says "that our book-stores are conducted by men of sound morality, no one will deny;" but thinks our correspondent was not familiar with the fact that the shelves of most of them contain works of an immoral character. Byron's Don Juan, Butler's Hudibras, and the infidel sentiments in Shelly and Keats are noticed among others of the poets. Among the prose writers, Fielding's "Tom Jones," and Smollet's works, are pointed out as being licentious in their tendency. The historians Gibbon and Hume are objected to, on account of their infidel sentiments. Bulwer's Paul Clifford, and other of his novels, are set down as works of an immoral character. The French work entitled "Mysteries of Paris," he says is advertised by our booksellers.

These, and many more, for aught we know, may be for sale by our booksellers; nor shall we attempt to justify them in keeping and vending literature of an immoral tendency. If the statements are untrue, they shall have an opportunity to correct them. Our object, in publishing the communication of "A Father," was, not to interfere with any class of booksellers, but simply to place parents on their guard against the licentious works which are sold at almost every corner of our streets, and which cannot fail to produce a most demoralizing tendency on the minds of youth, for whose hands they are particularly intended.

**OUT OF SEASON.**—We have received from Wilmington, (Del.) the first number of a semi-monthly paper entitled "The Polemic;" Alfred Earle, editor. Who Mr. Alfred Earle is, we know not; but this we do know, he has entered upon an unfortunate enterprise. For a man, with the talents which this Mr. Earle appears to possess, to undertake to prove that the Scriptures sanction the use of intoxicating drinks, and that God is the author of them, looks to us like handling the word of God deceitfully. With a clearer conscience, and with the truth on his side, could this gentleman volunteer his labors in the cause of total abstinence, under the full conviction that he was engaged in a cause that has done more than any other, except the religion of the Lord Jesus Christ, to alleviate the miseries of mankind. We cannot bid him God speed; but every rum-seller and every rum-drinker will do it gratuitously, and cheer him on in his career of rum-honored glory; and Satan will rejoice as he welcomes a new ally to the ranks of that class of men of whom it is said in the scriptures, "they shall not inherit the kingdom of God."

¶ We shall endeavor to see that those churches which have failed to receive their papers regularly for a week or two past, in consequence of the late order of the Postmaster General, are regularly supplied with their bundles as soon as we can ascertain the mode by which they wish to have them conveyed. The regular order of things we think will be restored in the course of a few months.

**GRATIS.**—The editor of the Baptist Advocate says it will gratify his curiosity, if we will give him our recollections about the height of the Tower of Babel.

Well: to the best of our recollection, it was quite a tall affair.

**BAPTIST TABERNACLE.**—The Rev. EDWARD LATHROP, co-pastor of the Baptist church in Beaufort, S. C., has accepted the invitation to become the pastor of the Tabernacle church in N. York. The Rev. Richard Fuller is now the sole pastor of the Beaufort church.

The Rev. JOEL S. BACON, D. D., has been elected President of Columbian College, Washington, and has entered upon the duties of his office.

The Rev. GEO. B. CHEEVER, formerly of Salem, Ms., and more recently of New York, has accepted the invitation of the Fifth Presbyterian church in Philadelphia, to become their pastor.

**EFFECTS OF STRONG DRINK.**—The New Haven Fountain says it was hinted by Prof. Fitch at the funeral of tutor Dwight, that the exciting cause of the riotous conduct which resulted in the melancholy death of a valuable and beloved officer of the college, was strong drink obtained at a grog-shop in the neighborhood.

**INLAND NAVIGATION.**—An Intelligence, which his subject, says the navigation in the V.

**FARMINGTON CANAL.**—occasionally, since, is less than ready under repairs, navigable the present

**COL. MONROE EDWARDS.**—says this distinguished or two unsuccessful prison, fired one of the since in the hope of escape fire was soon extinguished whipping-post and received bare back as a punishment Edwards is suffering strict discipline.

## Selected.

William S. Christie, co-laborer of the murder of M. of his guilt.

**NEW COUNTERFEITS.**—er Bank, altered from the well done, but the genuine has on the two corners of the other the number 1; corners have upon them the two dollar bill.

A child of Dr. Stetson, death a few days since from a short time.

The Arkansas Intelligence counts from the Cherokee the five principal chiefs as have been formed by the aged to escape justice by the U. S. troops are cent bunc.

The small pox is prevalent There were six cases reported. Mr. Audubon and party the Western parties. The ment of curiosities.

At the Presbyterian Syn Rev. Mr. Dale, agent of f stated that there are 30,000 State of Pennsylvania alia

A little girl, 4 years old, ham, N. H. was run over i field and instantly killed.

The Secretary of State of the Tusculum papers to the State Bank and Branch circulation and destroyed.

SNOW IN VERMONT.—T writes to Mr. Watson, of the 24th, as follows: "Snow fell here yesterday level where it has not drifted in some places are four feet

A boy named James Fe on Saturday by a baker's c Mulberry street, and injure covery.—*Tribune.*

A brakeman named Me train of cars fell off on Stat him, causing instant death.

Rev. Abel Brown, anti- the evening of the 6th ult, a ing to speak upon the su mobs were out of fashion, resolved to introduce them

Wm. Wheeler arrived at Friday, when he found that the accumulation of three y W. is of the opinion that the trunk at a boarding house in and has returned with hope bunc.

The Richmond Star state neaday last in that city from was not dead but in great s not eaten food for several d helpless and sick—there w the night wind came unchee downs." It was a scene s strongly to the benevolent t the suffering.

The Marshall Statesman, named James Cannon was near that village. A jag w supposed he came to his dea

The dwelling house in Pe Wilkinson, of the steamer C down on the 21st ult.

Several cases of the small curried in the village of Mad Rev. Mr. Platt, the Presby the disease on Sunday, and were also said to be confinc

The Stamford Advocate s lately fined two dollars each six dollars, for rashly swea up, and the other is now i to pay the fine and cost of

The bark Latrobe, of Bal the Maryland Colonization i ing out to Cape Palmas, with to sail on the 1st of Nov. m sengers were engaged.

A negro drank a pint of l Saturday, to decide a wage morning. Legal proceeding whether the persons who m supplied the liquor, have no rious charge of murder.

A bear was killed on the measured seven feet ten inch end of the nose, weighed ov to be fifteen years old.

Samuel Dias killed Georg with an axe a few days sin The quarrel arose from som by Brock.

On Saturday evening last, to Mr. Bartlett, of New Cast by fire.

One of the United States Baton Rouge, Louisiana, a suicide on the 14th, by shoot muzzle of the gun in his m his foot.

Mr. Daniel Frenfroek, on tors on the Cumberland Valle days since, by falling from the way to Chambersburg, by wh over his body.

The students of Yale Col Theological 60; Law 44; M ates 6; Seniors 107; Junio men 111. Undergraduates 3 logue will be published thi

A whirlwind passed over 10th ult. unslating house, a large cedars in its progress.







## Poetry.

For the Christian Secretary.  
To the Memory of Miss N. S. W.

Thy dust to mingle with its mother earth,  
Thy spirit to the unseen world—  
While memory loves to linger round thee,  
And chronicle thy deeds of love and kindness.  
Yes—Thou art gone!  
No more we listen to thy mild and pleasant voice,  
No more we see thee in the house of prayer,  
Nor with thee how around the throne of grace;  
Thy most loved place—now vacant.  
And as fond memory calls up to view,  
Thy frail and tender form—thy look affectionate,  
Thy ever-active sympathy—our grief breaks out afresh,  
And tears unbidden flow.

But why this rising sorrow?  
Would we recall thee from the "spirit-land"?  
Could we desire thy soul to leave its bright abode?  
Bound fast again in its frail tenement of clay?  
O, could we wish thee here, to suffer, labor, weep and die?  
To battle o'er again the fight of faith?  
Again contend with sin, and doubts, and fears?  
O, no! We'll dry our tears,  
Suppress our grief, and raise the song  
To Him who conquer'd Death,  
Who set thy captive spirit free,  
Redeemed thy soul, and kindly called thee home.

Go, freed soul, and tune thy harp,  
Not (as on earth) to plaintive notes of sorrow,  
Breathed gently forth in solitude;  
But raise the swelling anthem of the blood-washed,  
O, sing aloud, with clear, and full, and rapturous strains,  
The New Eternal Song.  
Go, take thy radiant crown of life,  
All bright with heavenly lustre;  
Put on thy spotless robe of purest white;  
Go, at the marriage supper of the Lamb,  
Be thou a guest.

There with thy kindred saints commune,  
A member of the church triumphant.  
Before Him bow,  
Who led thy youthful feet in Wisdom's way,  
And taught thee, by His Spirit, how to pray;  
Go, occupy thy mansion in the skies,  
Where sickness, sorrow, pain and tears, are all unknown;  
Where chilling blasts are never felt,  
And winter clouds and storms can never come;  
But one Eternal Spring shines all around;  
Where radiant glory beams from Jesus' face,  
And Faith is all absorbed in vision;  
Vision most glorious—complete—transforming.

And now, dear friend, Adieu—farewell awhile,  
Till we may finish out the Eternel  
And finish up the work of love,  
And do, and suffer all the will of Heaven.  
Then will we meet Death with a smile,  
And gladly yield our bodies to the grave,  
While the freed spirit soars away  
To greet thee—"Where the weary are at rest."

S. B.

## Miscellaneous.

Life of Rev. WILLIAM TENNENT.

[Continued from last week.]

The writer sincerely rejoices, that though a number of the extraordinary incidents in the life of Mr. Tennent cannot be vouched by public testimony and authentic documents, yet the singular manner in which a gracious God did appear for this his faithful servant, in the time of that distress which has just been noticed, is a matter of public notoriety, and capable of being verified by the most unquestionable testimony and records.

This special instance of the interference of the righteous Judge of all the earth ought to yield consolation to all pious people in seasons of great difficulty and distress, where there is none that seem able to deliver them. Yet it ought to afford no encouragement to the enthusiast, who refuses to use the means of preservation and deliverance which God puts in his power. True confidence in God is always accompanied with the use of all lawful means, and with the rejection of all that are unlawful. It consists in an unshaken belief that while right means are used, God will give that issue which shall be most for his glory, and his people's good. The extraordinary occurrence here recorded may also serve as a solemn warning to the enemies of God's people, and to the advocates of infidelity, not to strive, by wicked and deep-laid machinations, to oppose the success of the gospel, nor to attempt to injure the persons and characters of those faithful servants of the Most High, whom sooner or later he will vindicate, to the unspeakable confusion of all who have persecuted and traduced them.

Mr. Tennent was a man of the most scrupulous integrity, and though of a very grave and solemn deportment, he had a remarkably cheerful disposition, and generally communicated his instructions with so much ease and pleasantness, as greatly to gain the confidence and affection of all with whom he conversed, especially of children and young people. In all his intercourse with strangers and men of the world, he so managed his conversation, that while he seldom neglected a proper opportunity to impress the mind with serious things, he always made them covet his company, rather than avoid it; well knowing that there is a time for all things, and that even instruction and reproof, to be useful, must be prudently and seasonably given.

An instance of this disposition occurred in Virginia. The late Rev. Mr. Samuel Blair and Mr. Tennent were sent by the synod on a mission into that province. They stopped one evening at a tavern for the night, where they found a number of guests, with whom they supped in a common room. After the table was cleared, our missionaries withdrew from it. Cards were then called for, and the landlord brought in a pack and laid them on the table. One of the gentlemen very politely asked the missionaries if they would not take a cut with them, not knowing that they were clergymen. Mr. Tennent very pleasantly answered, "With all my heart, gentlemen, if you can convince us, that thereby we can serve our Master's cause, or contribute anything towards the success of our mission." This drew some smart reply from the gentleman, when Mr. T., with solemnity added, "We are ministers of the gospel of Jesus Christ. We profess ourselves his servants; we are sent on his business, which is to persuade mankind to repent of their sins, to turn from them, and to accept of that happiness and salvation which is offered in the gospel." This very unexpected reply, delivered in a very tender, though solemn manner, and with great apparent sincerity, so engaged the gentleman's attention, that the cards were laid aside, and an opportunity was afforded and cheerfully embraced, for explaining in a sociable conversation, during the rest of the evening, some of the leading and most important doctrines of the gospel, to the satisfaction and apparent edification of the hearers.

isfaction and apparent edification of the hearers. Resignation to the will of God in all his dispensations, however dark and afflictive, was among the excellent graces that adorned the character of this man of God. He had been tried in the course of God's providence in various ways; but domestic afflictions as yet had not been laid upon him. The time, however, was now come, when his character was to be brightened by a severe test of his resignation and obedience—a test attended with many peculiarly distressing circumstances.

His youngest son, who was one of the handsomest of men, had just come into public life, had commenced the practice of physic; was married and had one child. To the great distress of the parents, he discovered, though possessed of the sweetest temper and most agreeable manners, no regard to the things that belonged to his eternal peace. Wholly negligent of religion, he indulged without restraint, in the gaiety and follies of the world. The pious father was incessant at the throne of grace in behalf of his dissipated son; and was continually entreating hopes that God would, by the influences of his Spirit, arrest him in his career, and bring him into the church of Christ, before his own summons should arrive; that he might die in peace, under the consoling hope of meeting this dear child in a better world. God, however, had determined otherwise; and the son, while engaged in inculcating a number of persons, in a house he had obtained for the purpose, near his father's neighborhood, was seized in an unusually violent manner with a raging fever. With the disorder, he was brought to a sudden and alarming view of his lost condition by nature, and the grievous transgressions of his past life. His sins were all set in dread array against him. A horrible darkness, and an awful dread of the eternal displeasure of Jehovah, fell on him, so as to make him the dreadful example of a convinced sinner, trembling under the confounding presence of an angry God. The affectionate and pious father was constantly in prayer and supplication, that God would have mercy upon him. He seldom left the side of his bed. For many days, the fever raged with unabated fury; but the immediate distresses which it occasioned, were lost or forgotten in the severer pains of an awakened conscience. Such was the height to which his anguish at last arose, that the bed on which he lay was shaken by the violent and united convulsions of mind and body. The parents were touched to the quick, and their unequalled submission to God, as a sovereign God, was put to the most rigorous proof. But in due time they came out of the furnace as gold tried in the fire. God, in his infinite and condescending grace and mercy, was at last pleased, in some measure, to hear the many prayers put up by the parents, and many pious friends, for the relief of the poor sufferer.

His views of the lost state of man by nature—of the only means of salvation, through the death and sufferings of the Saviour—of the necessity of the inward regenerating grace of the holy Spirit, became clear and consistent, and the importance of a practical acquaintance with these things was deeply and rationally impressed on his mind. He now saw that salvation, which he had deemed almost or altogether hopeless to him, was possible. His mind became calm, and he attended to religious instruction and advice. In a short time he began to give as much evidence of a change of heart as a death-bed repentance (rarely to be greatly relied on) can easily afford. He sent for his companions in iniquity, and notwithstanding his disorder, exerted himself to the utmost to address them, which he did in the most solemn and impressive manner, as a person, who, by the infinite mercy of a prayer-hearing God, had been delivered from a hell, gaping to receive him. He besought them, by all the terrors of everlasting destruction—by all the love they ought to bear to their own immortal souls—by the love of a crucified Jesus, who poured out his soul unto death, that they might live forever—by his own awful sufferings and terrible example, that they would repent and turn to God. This happy change was a reviving cordial to the distressed and suffering father. His soul was overjoyed, and his mouth was full of the praises of redeeming love. His mind and spirits were hereby prepared with true resignation, to surrender the son of his advanced age to the God who gave him. After a few days more of severe suffering in body, but rejoicing in mind, the son was removed from time to eternity. There being no minister in the neighborhood, the father undertook to preach a funeral sermon. All the son's old companions that could be sent to, were specially invited, and the old gentleman preached in such a manner, with a particular address to the young men, as to astonish every hearer; and while the seriously inclined wondered and adored, the careless were confounded and greatly alarmed.

Scarcely had Mr. Tennent got over this heavy affliction, and returned to an active and useful course of life for a few years, when God again called him to another severe and arduous struggle of the same nature. His eldest son, John, promised fair to make a distinguished figure in life—had possessed a large share in the affections of both father and mother, and was more dear to their hearts than ever, since the death of his brother. It so happened that the father was called to New York to heal some differences between the members of the church there. The next morning after his arrival, he went into a bookstore, when one of the ministers of the Episcopal church came in, and on being introduced to him, after the common salutations, told him that he consoled with him on the death of his oldest son in the West Indies. The old gentleman was at first struck dumb. With difficulty, he soon enquired how the news came; and being informed that it was by a circuitous route, he suddenly turned and said, "The will of the Lord be done." The clergyman observed, that it was happy for him to be able so cordially to submit to it. Mr. Tennent replied, "The Lord is my God, his will be done." On being asked by the bookseller, who was his particular friend, to retire into the house, and endeavor to settle his mind, he answered, "I am come on the Lord's business; my duty requires that I should finish it; when that is done, I shall have time enough to mourn for my son." He immediately set off to attend his appointment, finished his business to his satisfaction, and next day returned home, where he found that a letter had been received by a neighbor, containing the same information which he had before received. Thus, on the most trying occasion, he showed the same

submission to the allotment of divine providence that was discoverable in all his former conduct. The following extract from a letter, written at this time to the writer of this narrative, will show the temper of his mind in his own language.

"Freehold, March, 1776.

"My dear sir,—Perhaps before this comes to hand, you will be informed, that He who gave me the honorable epithet of a father, has, in his wise and unerring Providence, written me childless." My son is dead. This account I had yesterday from a letter written to a friend; the account is so straight, (though not circumstantial), that I cannot doubt its truth. The tender mother has not heard it, nor do I intend she shall, until authenticated. This I mention to you as a caution, in case you should write me before the matter is published. Let the dear heart have all possible ease, before the load, which it is likely will try her life, falls upon her. I know her attachment to that child; his conduct has been such as greatly endeared him to us. Our pains and expense in his education have been great, but infinitely short of what God has done for him. He has, therefore, the best right to him. Should we, then, were it in our power, obstruct his taking full possession of his own property? God forbid! This, sir, through God's goodness, is not only what I say, but it is the temper of my soul, for which God only deserves the honor. It is now above fifty years since my soul resigned itself to God in Jesus Christ. I had then neither son nor daughter; I was completely satisfied with him, and blessed be his name, I am so now. Have I then reason to cry out as if ruined? Oh, no; on the contrary, I have the utmost reason for thanksgiving, that he has not, in righteous judgment, deprived me of himself, in whom all fullness dwells. My wife and myself are now hastening to childhood; if spared a few years, we shall need one to lead us; and we shall look to you under God. All the benefit you can expect from so doing, will consist in the satisfaction of your own mind, that you have helped two old people through the last steps of their pilgrimage.

Thus did this pious man turn every event of life, however afflictive, to the praise and glory of God, and he seldom omitted an opportunity of inculcating the same disposition on all his acquaintance.

[Concluded next week.]

\* He seems, in the depth of his distress, to have forgotten that he had yet one son left, although he was 800 miles distant from home.

From the Christian Watchman.

Ancient Egypt.

In last week's Watchman we mentioned that George R. Gliddon, Esq., formerly U. S. Consul at Cairo, in Egypt, was to deliver a course of lectures before the Lowell Institute, on the History and Hieroglyphical writings of Egypt; and stated that his lectures would be "peculiarly interesting and valuable to Christians, from the important light which the discoveries of the Hieroglyphists have thrown upon biblical subjects."

In illustration of this remark, we make a few extracts from Mr. Gliddon's "Series of Chapters on Early Egyptian History, Archaeology, and other subjects connected with Hieroglyphical Literature," a valuable work, containing the first seven lectures of Mr. G.'s former course in this city; and which may be procured at the bookstores, for the small sum of twenty-five cents, though it contains matter which, if printed in common duodecimo form, would make 400 pages. Every one who is so fortunate as to procure tickets for Mr. G.'s course, should by all means read this book before the lectures commence.

It may not be amiss to state, that these chapters contain a vast amount of valuable matter introductory to the course, and with which it is of importance that the attendants on the lectures should be acquainted. They show the manner of the discovery of the key to the Hieroglyphical language, and the progress of the science of Hierology up to the present day; explain the manner in which the Hieroglyphics are deciphered; give the signs for the different letters of the alphabet, and show the manner in which they are used; contain chronological tables of the ancient kings of Egypt; and are illustrated by more than 100 engravings of Hieroglyphics, with their explanations. And all this, too, done in a popular manner, by one who has resided, for the greater portion of his life, within sight of the pyramids, and to whom all of which he treats, as familiar as household words. Speaking of himself, he modestly says:—

"For all local Egyptian annals, my own personal recollection will supply the place of books; and I am able to speak as a spectator, and a little later as a very humble actor, in some of the scenes of which I shall incidentally give sketches. These may be thought curious by my readers, and I can assure them, that they are known to very few, and have never been published. I have said, that from 1829 my local recollection serves; but, to avoid misapprehension, I will mention, that my sojourn in Egypt dates from 1818, and with intervals of absence has been prolonged during 23 years, to 1841; and, consequently, I presume to entertain opinions of my own, on any affairs to which I am a party. I mention these circumstances, with an apology for alluding to myself, only to satisfy my readers, that I am not a 'stranger in the land of Egypt'; and may be allowed to speak from personal knowledge and long experience, without reference to the works or opinions of gentlemen, who, however greatly they surpass me in acquirements and talents, remained but a few weeks, months, or years, in the valley of the Nile; and whose Egyptian sojournings, in point of duration, can rarely be spoken of in the same breath with my own. In fact, I feel myself to be a foreigner in every other country; and if, on ancient Egyptian matters, I am proud to consider myself the humblest follower in the footsteps of the hieroglyphical masters, or if, on scientific subjects, I make no claim to anything beyond the merest superficial acquaintance, it is not presumption in me to declare, that, on modern and on local Egyptian topics, I need acknowledge few superiors in or out of that country. Those who have been at Cairo, in my time, among whom I have much pleasure in enumerating a host of American travellers, will allow, that in this personal digression, I do not arrogate to myself more than their own experience will in fairness concede to me."

All the American travellers who have been in Egypt during Mr. Gliddon's sojourn there, and with whom we are acquainted, bear testimony to his kind attention and hospitalities to all who bore the name of American.

In relation to the character of his lectures, Mr. G. observes:—

"There is nothing in my essays or lectures which militates with the most orthodox views of Holy Writ, and there is nothing further from my purpose than to give umbrage to any one, in free, but temperate and deferential inquiries. My observations will tend, on the contrary, to confirm Biblical authority; and, if at first sight my still-apprenticed method of introducing a subject, causes a momentary apprehension that I am departing from legitimate views, I am desirous that the results should be found conclusive and satisfactory."

No one need be under any apprehensions on this subject.

In order to show the great importance of Hierology, and the advantages of some acquaintance with it, Mr. G. remarks:

"The time-honored chronicles of Egypt carry us back to the remotest era of early periods; and even then display to us the wonderful and almost inconceivable evidences of a government organized under the rule of one monarch; of a mighty and numerous people skilled in the arts of war and peace; in multifarious abstract and practical sciences; with well framed laws, and the social habits of highly civilized life, wherein the female sex was free, educated and honored; of a priest-hood possessing a religion, in which the Unity of the Godhead and his attributes in Trinities or triads with a belief in the immortality of the soul, a certainty of ultimate judgment, and a hope of a resurrection, are discoverable; concealed though they be by the mysticisms of a wise but despotic hierarchy, and loaded, by the vulgar castes and the uninitiated, with the impurities of the grossest superstition."

"Are not, then, Egyptian studies, and the mythology, philosophy, and doctrines of that misrepresented race, interesting to the divine who attests the unity of the Godhead and the Holy Trinity? Can the theologian derive no light from the pure primeval faith, that glimmers from Egyptian hieroglyphics, to illustrate the immortality of the soul and a final resurrection? Will not the historian deign to notice the prior origin of every art and science in Egypt, a thousand years before the Pelasgians studied the isles and capes of the Archipelago with their fleets and temples long before Etruscan civilization had smiled under Italian skies?"

Mr. G. gives very many copies of Hieroglyphical inscriptions, and the pictures of which they are explanations. One of these "is a subject from the mystic chamber of the Temple of Philae, at the first Cataract," and represents "the god AMUN-KNEPH, turning a potter's wheel, moulding the mortal part of Osiris, the Father of men, out of a lump of clay. The clay is placed on the potter's wheel, which he turns with his foot, while he fashions it with his hands." The inscription is as follows:

"Knum, the Creator, on his wheel moulds the divine members of Osiris [the type of man] in the shining house of life"—that is in the solar disc.

"AMUN-KNEPH, or Neph, Kneph, Chnouphis Noub—represents the 'creative power of Amun,'—that is, 'the spirit of God'—the breath of life poured into our nostrils."

"He moulds man, in Hebrew, ADAM, the first man meaning both man, and red earth, or clay. Now count Isaiah lxiv. 8. 'But now, O Lord, thou art our Father: We are the clay, in [Hebrew ADME, red earth] and thou our potter: and we are all the work of thy hand.'"

The monuments of Egypt contain portraits of all her ancient kings, or Pharaohs, many of which Mr. Gliddon exhibits at his lectures. Among these seven out of the twelve Pharaohs mentioned in Scripture are identified, and the other five are guessed at with much probability. Among those positively identified, are, Shishak, (1 Kings xi. 40, xiv. 25, 2 Chron. xii. 2.) Zerah, (2 Chron. xiv. 9. So, (2 Kings xvii. 4.) Tirhakah, (2 Kings xix. 9, Isaiah xxxvii. 36.) Necho, (2 Kings xxiii. 29—35, 2 Chron. xxxv. 20—24, Jer. xli. 2, and Hophar, (Jer. xli. 30.) Those of Gen. xii. 15, xviii. 36, xli. 30, Exodus i. 8, v—xiv. 1 Kings iii. 1, vii. 8, ix. 16, 24, xi. 19, are very probably identified.

The tendency of Mr. Gliddon's lectures in support of true religion and a reverent belief in Divine revelation, may be seen in his remarks on the origin of the art of writing, which he thinks was a primitive revelation from God to man.

"Some nations, in the lapse of ages, may have forgotten the primitive art of writing; but have preserved oral traditions of the former existence of that art; and these nations may have set about the re-discovery of the mode of transmitting their thoughts in writing, to posterity. And while, under this view, I proceed to show what might possibly have been the process, by which this lost art could have been recovered, I would observe, that a strong analogy in tracing writing to a primeval revelation may be found, in ascending to the divine origin of the belief in the unity of the Godhead, and of his ineffable attributes in the Trinity, (Monotheism, mystically developed in triads,) the existence of which pure primeval creed among the Gentiles, is shown by the mythological systems of the Hindoos, the Pelasgians, the Greeks, the Orphic philosophers, the Tyrians, the Sidonians, the Syrians, the Edessenes, the Chaldeans, the Peruvians, (?) the Chinese, and Ultra-Genetic nations, of the remotest antiquity, to have been the same, as, thoroughly demonstrable by hieroglyphical discoveries, it is now proved to have been the faith of those initiated in the hieroglyphic mysteries of the traduced, and misunderstood ancient Egyptians."

"The narrow limits of this hurried treatise preclude the development I could wish to give to this portion of my subject. In attributing the art of writing to primary revelation, there arises a difficulty from the query, how, if the art were known to mankind at the dispersion, does it happen that each early nation should have used a different alphabet? This might be met, if not answered, by a parallel question: how is it, that each family of man spoke a different language after Babel? We must recognize the WILL of divine Providence in both cases."

Mr. Gliddon's chapters and lectures notice several popular fallacies, which are prevalent even among those who are well acquainted with the Bible. For example, it is very common to speak of the children of Ham as Ethiopians or negroes, and to refer their complexions and degradation to the curse pronounced upon their progenitor. "The unhappy descendants of Ham," is an epithet frequently applied to them. Now, any one who reads the Biblical narrative, will see that no curse was pronounced upon Ham. It was pronounced upon his son, Canaan; and it is not reasonable to suppose that its effects went backwards, and included the father in the son's punishment. Mr. Gliddon dwells upon this subject at some length; but we have not space to follow him. We recommend his remarks to the perusal of our readers.

## Moral Missions.

The last number of the United Brethren's Missionary Intelligencer contains a brief survey of the Missions of that Church at the close of the year 1842, with a complete list of their Missionary stations, &c. The following is a general summary:

Fifty-eight stations, 261 missionaries, (including 6 assistants in the schools,) and 57,958 converts, among whom 18,622 are communicants; of these 2,958 are Greenlanders and Esquimaux, 376 Indians, 48,890 Negroes, 5,734 Hottentots, and other natives of South Africa.

## Books.

The subscriber keeps constantly on hand a general assortment of Theological School and miscellaneous books, and stationary at his stand, No. 170 Main st. two doors south of the Phoenix Bank, Hartford, where his friends and the public are invited to call and accommodate themselves. Particular pains have been taken to be ready to furnish Sabbath school libraries, and common schools, and academies, with suitable books for their several departments. Also to obtain new publications at the earliest date, and the greatest variety of miscellaneous books for ministers libraries, parish libraries, &c. &c.

Hartford, Sept. 22, 1843. GURDON ROBINSON.

## TO MERCHANTS AND PEDLERS.

A RARE inducement is now offered in the sale of a large and desirable stock of goods, the effects of L. B. CHILDS, deceased, formerly of the firm of Childs & Dickinson. The above goods were selected with care, designed for the Wholesale Trade in this city—nearly all bought with cash, at the lowest prices, within the last nine months. The object is to close the business of the estate. They will be offered by the subscriber, No. 233 Main street, directly opposite the old stand of Childs & Dickinson, for the coming 60 days, and sold in lots to suit purchasers at prices lower than can be bought in any market.

J. WING JR., No. 233 Main street.

Hartford, Aug. 24, 1843. 8x24

## GIFT BOOKS FOR 1844, for sale at the Bookstore, in

door north of the Centre Church.

The Opal, a Pure Gift for the Holidays, edited by N.P. Willis.

The Literary Souvenir, for 1844.

Friendship's Offering and Winter's Wreath.

Youth's Keepsake, a Gift for Young People.

The Annulet, edited by a lady.

Boys and Girls' Annual.

Saint Nicholas' Annual.

The Moss Rose.

Parting Gift.

The Child's Gem, a Holiday Gift, edited by Mrs. Colman.

The Little Gift, for 1844.

The Child and Christian Hermit.

JOHN C. WELLS, Agent.

Hartford, Oct. 25. 33

## HARTFORD FIRE INSURANCE CO.

Office North side of State House Square.—This institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has an Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry, Charles Barwell,

S. H. Huntington, Henry Keeney,

H. Huntington, James Goodwin, Jr.

Albert Day, John P. Drace,

Junius Morgan,

ELIPHALET TERRY, President.

JAMES G. BOLLES, Secretary.

## PROTECTION INSURANCE COMPANY.

NY—Office North side State House Square, in Exchange Building.—This Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The Company will issue policies on Fire and Marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

THE DIRECTORS ARE:

William W. Ellsworth, B. W. Greene,

Daniel W. Clark, Willis Thall,

Charles H. Northam, Elery Hills,

William Kellogg, John H. Preston,

S. W. Goodridge, Edward Bolles,

Henry Waterman, Wm. A. Ward,

S. B. Grant, Ezra Strong,

Lemuel Humphrey,

DANIEL W. CLARK, President.

WILLIAM CONNER, Secretary.

## ETNA INSURANCE COMPANY.—Incor-

porated for the purpose of securing against loss and damage by Fire only. Capital, \$200,000, secured and invested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached from the capital is not exposed to great losses by sweeping fires.

The office of the Company is in the new Exchange Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE:

Thomas K. Brace, Stephen Spencer,

Samuel Tudor, James Thomas,

Griffin Sedman, Elisha Peck,

Henry Kilbourn, Daniel Burgess,

Joseph Morgan, Ward Woodbridge,

Elisha Dodd, Joseph Church,

James Savage, Horatio Alden,

Joseph Pratt, Ebenezer Seelye.

THOMAS K. BRACE, President.

SIMON L. LOOMIS, Secretary.

The Etna Company has agents in most of the towns in the State, with whom insurance can be effected.

Varnish.—Copa Shellac and English Japan varnish warranted a superior article, or the money refunded, manufactured and for sale wholesale or retail, by

JOHN WISSE, 326 Main street.

Also for sale by Ralph Goodwin, silverplater, 143 Main street.

PRINTED

VOL. XX

The Chri

IS PUBLISHED

AT THE

ASYLUM

Subscribers in the

Dollars per annum

Papers sent by mail

a discount of twelve

ing responsible for six

Advertisements will

advertising in this city

All communications

per, should be addressed

REMITTANCES BY MAIL

the money in a letter to

pay the subscription of

if written by himself,

other person the Postma

TER GENERAL.&lt;/